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THE JEWISH CHRONICLE,

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

NOVEMBER, 1844.

THE BIBLE LAW OF GOSPEL MISSIONS.

Yes—the *Bible* law of missions;—What is it? Where do we find it? Let us turn again to what has been well called the Great Commission, and see, whether in this boasted and boasting age, the Church of Christ does not need to be taught anew “which be the first principles” of her high calling in this matter. Mat. xxviii. 19; “Go ye therefore, and teach *all* nations.” Or as in Mark xvi. 15; “Go ye into *all the world*, and preach the Gospel to *every creature*.”

Now, it will not be pretended,—of this we are quite well aware—nor formally argued, that there is any exception made here against the Jews. And yet, what is the fact in regard to the American Church in all its various subdivisions? The fact is, and—however great may be our reluctance—it ought to be proclaimed, that, while every other class and condition of men, in the four quarters of the globe, is felt to have, by the Lord’s appointment, a distinct and indefeasible claim on our Christian sympathies and active zeal, so that societies are formed, and

money is contributed, and sermons are preached, and missionaries labour, and prayers ascend in behalf of Turks, and Papists, Greenlanders, and Hottentots, and South Sea Islanders, Negroes, and Indians of all tribes and hues, Hindoos, and Chinese, and New Zealanders, to the uttermost end of the earth, there is just *one, single, solitary gospel herald sent forth, from all the churches of this land, which God has so wondrously blessed, to seek and save the lost sheep of the house of Israel*—that people, which “the Lord hath chosen to be a peculiar people unto himself, above all the nations that are upon the earth,” Deut. xiv. 2—“the royal family of the human race,” (Haldane)—the kinsmen of Him, who “came unto *his own*,” John i. 11, “a minister of the circumcision,” Rom. xv. 8, himself “not sent but unto them,” Mat. xv. 24, and who is as truly “the son of David, the son of Abraham,” Mat. i. 1, as he “is over all, God blessed for ever,” Rom. ix. 5. Nay, to make the story complete, it must be added, that the female society in Boston, which undertook to support that one missionary, (Mr. Schauffler, of Constantinople,) finds itself una-

ble to accomplish its honorable purpose by one-half! Oh! it is a grievous, a melancholy, a shameful inconsistency. There was a time when "a Hebrew of the Hebrews" gloried in acknowledging himself "a debtor both to the Greeks, and to the Barbarians," Rom. i. 14; and we, alas, do practically disown our obligation to the Jew! With what an emphasis may it be said, in reference to all the good works, and praiseworthy schemes of our day, "These ought ye to have done, and *not to leave the other undone*," Mat. xxiii. 23. "I looked and there was none to help; and I wondered that there was none to uphold." But, blessed be the name of Zion's King! his "own arm shall bring salvation;" Is. lxiii. 5. God grant that the Church, for which Jesus died, may even now ponder the words, that she may learn to sympathize in the purpose, of the Divine Intercessor; "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Is. lxii. 1-4.

But we have not yet stated the case fully. In order to ascertain the precise character of this dere-

liction of duty, in leaving the Jews out of the calculation in every plan of missionary enterprise, some thing more must be said. Not only has this people an equal claim with any other people on the prayerful, and persevering exertions of the friends of the Redeemer; we do not hesitate to affirm, that the Jewish claim is altogether *peculiar, foremost, and paramount*. We are not about to discuss in detail a subject, which has already been ably presented in recent numbers of our Journal. There are two considerations, however, which we wish to press upon the attention of the reader.

1. When the Lord arose from the dead, and appeared unto his disciples as their Instructor in "things pertaining to the kingdom of God," Acts i, 3; so far was he from having lost, in that baptism of wrath which had now been accomplished, the tender sympathy for "his own," which had been used to utter itself, while he was yet a man of sorrows, and enduring the contradiction of sinners against himself, in gushing tears, and in the broken accents of an overwhelming grief—so far was he from being now hopelessly alienated from that wicked and perverse generation—that it was made the solemn duty of the Church, in going forth to "preach repentance and remission of sins in his name among all nations, to *begin at Jerusalem*;" Luke xxiv. 47. "*In the city of Jerusalem she must tarry, until endued with power from on high*;" v. 49. Not even then, when the big clouds of vengeance were fast gathering over the proud temple, and palaces, and bulwarks, shall Jerusalem be degraded from the pre-eminence and prerogative that belong to her, as the centre

and "joy of the whole earth." But there, in the holy place, and within sight of the Judgment Hall, and of Calvary, shall the waters from the smitten Rock first burst forth, which, flowing full and free throughout all future time, shall visit and refresh every land.

And how did the Church read, and understand, and execute her great commission? "*Unto you first,*" said Peter, addressing the men of Israel, "God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities;" Acts iii. 26. Nor was the observance of this order confined to "Jerusalem and all Judea, and Samaria;" Acts i. 8. It appears quite certain from the evangelical narrative, that wheresoever the apostles journeyed, "unto the uttermost part of the earth," they uniformly followed the same rule, "preaching the word of God in the synagogues of the Jews;" Acts xiii. 5. For some time after Pentecost, indeed, "they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none *but unto the Jews only;*" xi. 19. And when at Antioch, in Pisidia, the Jews "spake against those things which were spoken by Paul, contradicting and blaspheming," he and his companion Barnabas, although they "waxed bold" by reason of the envious and malignant opposition, never once thought of disavowing the principle on which they acted. "*It was necessary,*" they said, "*that the word of God should first have been spoken unto you;*" Acts xiii. 46. On which words the great Calvin remarks as follows—"In that he says, that the gospel

must be preached to them *first*, he properly refers to the time of Christ's kingdom. For under the law, before the manifestation of Christ, the Jews were not only first, but alone. Moses, therefore, called them a kingdom of priests, and God's inheritance. But on this condition it was, that the adoption of God at that time rested among them alone, to the passing by of the Gentiles, that, upon the advent of Christ, *they should still be preferred to the Gentiles.* For although Christ reconciled the world unto the Father, yet those, who were already near to God, and of his family, were *the first in order.* This, then, was the legitimate order, that the Apostles should gather the Church first from among the Jews, then from among the Gentiles, as was seen in ch. i. and other places. *The fellowship of the Gentiles was not to deprive the Jews of their right of primogeniture, that they should ever cease to be pre-eminent in the Church of God.*"

It is true, that, on the occasion to which we refer, the preachers, having thus taken the Jews to witness, that there had been no violation on their part of an admitted duty—no shrinking from the blessed "*necessity* that was laid upon them," as the ambassadors of Christ—did add, "Lo, we turn to the Gentiles." But was this meant for a final abandonment of the nation? Follow the devoted, persecuted pair to Iconium, their next halting place, and mark their very first movement there, after that they had comforted the disciples by their presence. "And it came to pass in Iconium, that they *went both together into the synagogue of the Jews,* and so spake, that a great multitude, both of the

Jews and also of the Greeks, believed;" Acts xiv. 1.

So during Paul's last visit to Rome, when he was "now ready to be offered," almost the last glimpse we have of the great Apostle affords fresh, and affecting evidence of the deep sincerity of the profession, which he had made in his epistle to the saints of the imperial city, of his "heart's desire and prayer to God, that Israel might be saved;" Rom. x. 1. He had not been there more than "three days," when "Paul called the chief of the Jews together. . . . And when they had appointed him a day, there came many to him unto his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, *from morning till evening*;" Acts xxviii.

It would not be difficult to trace, in the early history of the Church, the circumstances which led to the re-erection of a partition-wall, as of iron and adamant, between Jew and Gentile, until, (that we may give one sample of these Gentile times,) a council was held at Valladolid, in Spain, in the year of grace 1322, at which, among other wicked regulations respecting "the people of the covenant," the following was adopted as the first in the series:—"That no infidel should be suffered in a Christian church during divine service, but immediately at the commencement, (especially of the mass,) they were to be expelled, or locked up in some contiguous and private place, by the sacristan, till the service should be ended." And if we return to present scenes, and present duties, and look around on the many thousands of the Protes-

tant Church, spread through this free, enlightened, and highly favored land, things are as we saw them. Who, among them all, "considereth the poor" of the Lord God of Abraham? Where are the preachers, and evangelists, going forth to these weary "outcasts" of Jehovah, and *compelling* them by the sweet constraint of love, and the holy violence of prayer, to come in, and "dwell with us?" Is. xvi. 4. The water of life is shining on every hand; but who bids the faint and perishing daughter of Zion come and drink of her own fountain? "This is Zion, whom no man seeketh after;" Jer. xxx. 17. "Judah dwelleth among the heathen, she findeth no rest. Jerusalem remembereth in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old. Zion spreadeth forth her hands, and there is none to comfort her. Behold, O Lord; for I am in distress: there is none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done it; thou wilt bring the day that thou hast called, and they shall be like unto me;" Lam. i.

It has thus been shown, we think, that the grand original missionary statute law of the New Testament dispensation, instead of excluding the Jews from all share in Gospel blessings, contains an express and special provision in favor of the very people, who yet, for so long a period, were almost totally neglected, and forgotten by the Churches even of the Reformation. And we have seen, moreover, that by that law the inspired heralds of the cross carefully regulated their labours. What reason, we ask, can be assigned, why the

same law should not govern us? Why should not the inscription, that was so strikingly illustrated in their ministry, be written still on the foundation of every missionary institute, and on every evangelical commission—"To the Jew first, and also to the Greek?" Rom. i. 16.

(To be Continued.)

ELECTION OF CHIEF RABBI FOR ENGLAND.

On the 31st of July the Committee appointed for the selection of candidates, reported the four following names, out of thirteen that had applied, to the general Committee, viz. Dr. Adler, of Hanover; Dr. Auerbach, of Darmstadt; Dr. Hirschfeld of Wollstein; and Dr. Hirsch, of Emden. An abstract of the testimonials, &c, of these gentlemen has been printed, and sent to every elector, the original documents being left open for inspection at the vestry chambers of the Great Synagogue, Duke's Place, London, for one month before the election. This was to take place on the 13th of October and would be determined by the votes of 25 Synagogues throughout Great Britain, and Ireland. The Burton St. Synagogue, London, and the reformed Synagogue in Liverpool take no part in it.

This is a matter which has excited great interest among the British Jews generally, those of them especially that are anxious to arrest the progress of reform, and maintain the unity of Israel. The want of some adequate guidance, of what Carlyle would call some true heaven-descended "Hero," is beginning to be deeply felt among

the Jews throughout the world; nor are the symptoms of the same wistful, earnest longing, either few or indistinct among the Gentiles also. "To us, indeed," says the editor of *The Voice of Jacob*,* No. 56, "it is a remarkable sign to find how extensively the expectation prevails, that some man of more than common mould will be forthcoming in the hour of utmost need; now that 'the times are out of joint,' and becoming too critical for the ordinary means to adjust." A correspondent of the same Journal, commenting on the history of Joseph, makes these remarks, No. 62: "Hence the applicability of Joseph's advice to our case; hence the necessity for 'a wise and discreet man,' to avail himself of the energies of Israel, and to direct them in unison and harmony, so that oneness and nationality may be preserved. Nor are the terms, wise and discreet, light ones. He, our spiritual director, must be wise to understand the powers he has to wield, and discreet to use them; wise to command, discreet to harmonize; wise to check, discreet to lead; wise on the past, discreet for the future; in order that of such a man we may say with our text—'Can we find such a one as this, a man in whom is the Spirit of God?'—and according to thy word shall the people be ruled?" "Alas!" exclaims the Editor again, No. 66,—"that we have no real leader!"

Now, to the serious mind, all this is very affecting. The sheep of God's ancient fold, wandering on the mountains of vanity, in the

* Our readers will not fail to distinguish between the *Voice of Jacob*, the organ of the British Jews, and the *Voice of Israel*, conducted by the Rev. Mr. Herschell.

cloudy and dark day, having no shepherd! Would that they but knew where to find him!—even one possessing every qualification for “*a Leader and Commander of the people!*” Is. lv. 4. “Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as a horse in the wilderness, that they should not stumble?” Is. lxiii. 11, 12, 13. Yes, where is that “Shepherd of Israel, that led Joseph like a flock?” Ps. lxxx. 1; that “Angel of his presence, who saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old?” Is. lxiii. 9, Is he clean gone for ever?

Let all the house of Israel know assuredly, that it is not any Chief Rabbi they can choose, that will answer their purpose. If the God of the Covenant has for so long a time hid his face from them, it is because they knew not the day of their visitation, when “a teacher from God”—as one of their own rulers, John iii. 2, and many thousands of their forefathers, Acts ii. 41; iv. 4; v. 14; xxi. 20; and a great company of the priests, vi. 7, confessed him to be—“came unto *his own*,” John i. 11, and according to the express prediction of Isaiah, (see ch. liii. 3,) was not received by them, but “despised and rejected.” Did not Moses truly say unto the fathers, Deut. xviii. 18, “I will raise them up a Prophet from among their brethren, like unto me, and will put my words into his mouth?” And did not the very inti-

mation, which accompanied the promise, of vengeance against every soul that would not hearken to that Prophet, see v. 19, imply that he *might* receive no different treatment, from what many other messengers of God to the nation had met with? And what but the execution of that threatening is the terrible desolation, that followed almost immediately the violent death of “the man Christ Jesus?”—a desolation, which he himself also foretold, while he wept over it. “**HIM** hath God exalted, with his right hand, to be a Prince and a Saviour, *for to give repentance to Israel, and forgiveness of sins;* Acts v. 31.

For it must be acknowledged, that, if nothing but sorrow and exile is to be the portion of Abraham’s seed during the reign of Christianity, the claims of Jesus of Nazareth to be the Messiah of Israel, the King of the Jews, might reasonably be called in question. We know, that “glorious things are spoken of thee, O city of God,” Ps. lxxxvii. 3; and that in Messiah’s days “Judah shall be saved, and Israel shall dwell safely.” Listen to us, then, “ye children of the prophets, and of the covenant which God made with your fathers,” Acts iii. 25, when we tell you, by the word, not only of the prophets, but of the apostles also of Jesus, that all those things shall be fulfilled. “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he *shall send Jesus Christ, which before was preached unto you: whom the heaven must receive UNTIL the times of restitution of all things,* which God hath spoken by the mouth of all his holy prophets since the world began;” Acts iii.

19, 20, 21. This is *the Man*, that Israel needs, "as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land;" Is. xxxii. 2.

EXTRACTS FROM HERSCHELL'S
"VISIT TO MY FATHERLAND."

Finding that the steamer from Smyrna to Beyrout would not start for more than a week, we resolved to occupy the intermediate time in visiting Constantinople. On the afternoon of April 14th, we went on board the steamer that was to convey us thither; and soon discovered most interesting fellow-travellers. These were, Mar Yohannan, a bishop of the Nestorian Christians, three American missionaries with their wives, and two female teachers, all on their way to Persia, to labour among the Nestorians. One of the Missionaries, the Rev. Justin Perkins, has already laboured several years among them. Some time since he returned to America, accompanied by Mar Yohannan, who was deputed by the Nestorians to thank their Christian brethren in America for what they had already done, and to request them to send more labourers among them. This request had been complied with; and the whole party were now on their return to Persia. Having been much interested in the Nestorian Christians by Dr. Grant's account of them, I felt particularly delighted at this meeting. When Mr. Perkins introduced me to Mar Yohannan, I was much struck with his decidedly Jewish countenance. On shaking hands with

me, he said, in broken English; "I be a Jew, we be brethren." With this newly found brother, who seems a sincere Christian man, I had much interesting conversation. We spoke of their origin. He said there was no doubt it was Jewish; but of which tribe he considered doubtful. My own impression has always been, that they are the descendants of the early Jewish Christians, the "many thousands of Jews which believed, and were all zealous of the law," in the days of the apostles; and who were scattered abroad at the destruction of Jerusalem. He said it was the opinion of some among them, that they are descended from the Jerusalem Jews. It appears to me doubtful, that the ten tribes will ever be discovered in a body; and Scripture does not lead us to suppose they will be found either as professing Christians or as Jews; because it is prophesied of them that they are to serve the gods of the nations among whom they are cast out: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone;" Deut. xxviii, 64. This must be spoken of the ten tribes; because no such scattering of the two tribes occurred until after the destruction of Jerusalem by the Romans; and, amid all their sins, the two tribes have never, since their dispersion, been guilty of worshipping other gods, but have always viewed idolatry with abhorrence.

* * * *

Next morning we rose very early to set out on our journey to Jerusalem. I felt a feverish restlessness and anxiety to reach that city,

which had been associated in my mind from childhood with all that is sacred and venerable; and I often said within myself as we rode along: "Is it possible that this very day my feet shall stand within the gates of Jerusalem?"

Our route lay for some time through a fertile plain, which had some appearance of cultivation; there being several fields of millet in it. But the further we advanced on our journey the more barren and desolate the country became. My mind was alternately occupied with two very different pictures. At one time I thought of the days, when all the male population of Israel went up "three times in a year" to Jerusalem; "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." In all probability six of the tribes, whose possessions lay northward of where I was then, travelled by this very road; the party increasing at every stage of their journey; "company by company," until they all "appeared before God in Zion." As I thought of this goodly assembly, all animated by one spirit, and intent on one common object, receiving each new accession of brethren with friendly greetings, and beguiling the way with social converse, the melancholy contrast presented by the present state of the country, forcibly recalled the opposite picture, delineated in the writings of the prophets. Nay, I should not say the picture was recalled; the very reality was itself before me. "The highways" are indeed "desolate," and lie waste;" instead of being trodden by a joyous company of Israel's sons, a few strangers from distant lands come to behold the judgments of the Lord,

and to "say, when they see the plagues of that land—that it is not sown, nor beareth, nor any grass groweth therein;—Wherefore hath the Lord done thus in this land? What meaneth the heat of this great anger?"

The marks of the curse are, indeed, upon the land. Sometimes a green spot will be seen at a distance, giving the idea of fertility; but when approached, it is found to bear only the tokens of the original denunciation—thorns and briars.

We rode on hour after hour, amid increasing desolation. The latter part of the way lies over a succession of mountain ridges, where there is no regular road, but the horses clamber up the best way they can, sometimes over smooth slabs of stone, and sometimes through heaps of loose stones. My impatience to see the holy city increased every hour. As we climbed up each ridge, I expected that from its summit I should behold Jerusalem; but I was doomed to many disappointments; as summit after summit only gave to view another range of hills to be surmounted. It forcibly reminded me of the journey to the Heavenly Jerusalem, which is a steep and difficult path, presenting one mountain after another to be overcome; but we know that at last we shall reach the City of God; and should not the certainty of this reconcile us to all the difficulties of the way? While on this tedious journey, I was made fully to understand the words of the Psalmist: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

At length the long-expected moment arrived; about noon we

reached the summit of the hill Scopus, and all at once Jerusalem burst upon my view. The feelings of such a moment cannot be described; they can only be faintly imagined by those who have not experienced them. Every Christian traveller speaks of the feeling as overpowering; what, then, was it to me, as at once a Christian and a Jew? The scene of the world's redemption—the metropolis of the country of my fathers—"the City of the Great King!" I could, in some faint measure, realise the feelings of my blessed Lord and Master, when "He beheld the city, and wept over it."

But here, as every where else in the Holy Land, you are indebted to association alone. That which actually meets your view is a comparatively modern eastern city; her bulwarks and her palaces are those of the false prophet. The Lord has abhorred his sanctuary; He has given it to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." How near this may be, who can tell?

We went first to the Damascus gate, but were not admitted; we then went round to the Jaffa gate; and by it I entered the Holy City. My feet stood "within the gates of Jerusalem;" a pilgrim and a stranger I entered the city of my fathers, "Jerusalem, which is in bondage with her children;" yet, through the great mercy of God, a citizen of "the Jerusalem which is above."

"DAYS OF OLD."

NO. 7. THE FREE-WILL OFFERING.

The house of Merab was very poor in Goshen: there was not

found in his dwelling gold or silver or precious stones; neither blue nor purple nor scarlet, nor fine linen; neither fragrant oils nor spices. Of the great wealth that Abraham possessed, of the substance that Jacob had brought down into Egypt, of the immense treasures, over which Joseph held command, nothing remained to Israel, save in some few instances, perhaps, where a wreck or two of what had been his father's was secreted by some trembling bondsman, not for the intrinsic value of the thing, but because of the dear and sacred associations connected with it. Often, too, was such cherished memento of former days wrested away by the hand of rapacious violence accidentally discovering it; and still more frequently had it been relinquished to satisfy the cravings of a sick neighbour after some comparative delicacy beyond the reach of his own poverty. Herds there were, and flocks in Goshen, but of these Merab possessed none; and strange indeed would the prediction have sounded in the ears of Israel, had a prophet been commissioned to announce to them that ere many days had passed they should be called on to contribute in rich profusion all precious metals, all costly fabrics, all odoriferous spices, and to rear from their own stores a pile of splendid gifts, dazzling to the beholders' eyes, and so abundant as to require an express command to cease from pouring them upon the gorgeous heap.

"How little I regarded this!" said Jabin, while polishing with a piece of soft skin a jewel of great value; "how contemptible did it appear in my sight, when it was flung by the Egyptian maiden into the package that I hastily rolled up! I had, indeed, rejected it, but for the command given to ask of our neighbours what they were then no less eager to give than before they were niggardly in withholding. They who spoiled us became a spoil; and thus are we, even amongst the least and the poorest in Israel, enabled to offer unto the Eternal, one of the

most brilliant jewels in the camp."

"The daughters of Thebes walked proudly past me," said Merab's wife; "and many a costly trinket of fine workmanship danced and flashed beneath the sunbeam as they tossed the scornful head, nor deigned aught but a glance of exulting pity, when a sort of suspicious fear oft seemed to mingle with their high disdain, upon the maidens and matrons of Israel. They were hateful to look upon, those heartless oppressors of our race."

"Nay, dearest mother, reproach them not now; remember the tears of woe, the bitter wail of anguish wrung from them, when every mother saw her first-born, whether in bold bright manhood or in unconscious infancy, stiffening before her in the ghastliness of death. Think, too, of what we saw not, but what surely must have been the scene, when tidings reached them of the overwhelming destruction of Egypt's mighty host, piled in heaps of corrupting loathsomeness on the shores of the Red Sea, even before the temple of their helpless gods. Great were the enemies of Egypt: terrible the vengeance of the Most Holy: the full cup of His wrath emptied on their sinful heads! We will not exult, mother; but we will glorify the Eternal our God, who brought us forth laden with great spoil, which thus He vouchsafes to accept at our hands for His own service. A free-will offering of that which He gave unto us."

"I have an offering," said Merab, in a voice of the deepest emotion: "thinkest thou, my boy, that I may dare to lay it before the Lord? See, Jabin, this broken ear-ring; when the shout arose in the camp for every Israelite to bring to Aaron the golden ring from his ears, I hastened to unloose it, with the same guilty purpose; and in so doing I wrested the fastening as thou seest. Thine agony, Jabin, thy prostrate frame barring egress from the tent door save by trampling on it; thy cries of warning, of supplication, of certain vengeance on the guilty,

appalled me, and withheld my step. I could replace the ring, but I have kept it hidden in my bosom, a memorial of my desperate wickedness against the Most High. O say, thinkest thou He will receive it at my hand? May one so guilty, but for thee more guilty still, dare to approach with such a free-will-offering in his hand?" And as he spake the tears burst forth abundantly, bathing the golden ring that his trembling fingers held towards his son. Jabin was at his feet in a moment: "My father," he said, as he reverently kissed the drops from that penitent's hand, "there is no gem so bright in yonder treasury as the tear of him who mourns over a transgression, because he feels against how much love and mercy his sin is committed. Thou, my father, had it but in thine heart so to transgress: not I, but the God of Israel restrained thee. More precious will that little hoop of gold be among the free-will offerings than this costly jewel; for the oppression of sin is worse than the oppression of Egypt: and the spoil that He, the Eternal, enabled thee to take from thyself, in the hour of temptation, is greater than the spoil wherewith we spoiled the terrified Egyptian. Yea, it will be accepted: delay not to approach, praising our glorious Deliverer."

The eye might scarcely dwell upon that heap of brilliancy and beauty, the price of a nation's ransom, that lay in bright confusion around the meek and placid Leader, who superintended the distribution of the gifts, each in its own department. When Jabin placed the Theban jewel before him, its surpassing lustre attracted every eye: the small circlet of broken gold that his companion dropped beside it, attracted little notice from man; but oh! the calm that shed its influence into every recess of Merab's penitent and thankful heart, while he felt that the free-will-offering of his hand was accepted, where, but for the restraining mercy of the Eternal, the forfeiture of his stream-

ing life-blood had then been exacted!

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No. 8. THE PASSOVER IN THE WILDERNESS.

‘What meaneth this, my mother?’ asked a little one of Merab’s household, who had been borne in his parent’s arms through the channel of the Red Sea, too young to take note of what was passing around him, beyond the laugh of babyish delight that greeted the beautiful sparkle of those illuminated walls of water. Seated now at the board, round which the elder males of the family had stood, sandalled and girded, and with staff in hand, while they ate with unleavened bread and bitter herbs the flesh of the lamb, this little one lisped forth the query already anticipated by Divine wisdom, and Merab, preventing his wife, replied in firm and joyous tone, “This is done, my child, because of that which the Lord did unto me, when I came forth out of Egypt. It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Egypt, when He smote the Egyptians and delivered our houses.” The infant fixed its large bright eyes upon his face, and smiled, more at the pleasant tone of voice than at any clear idea conveyed to the tender mind by what was spoken; while a deep murmur of solemn praise burst from the lips of those whose memory recalled the first celebration of the holy rite beneath the comfortless roofs of Goshen; and contrasted with their past bondage the light and liberty of the present season.

But Jabin, while fervently blessing the Most High for past deliverances and present mercies, had his mind more intently fixed on what was yet to come. A whole year had elapsed since they left Goshen; but their progress had been greatly retarded by the successive acts of rebellion, provoking the Eternal to delay those blessings which Jabin knew must yet arrive, since His mouth had spoken it. The taber-

nacle had been finished, and on the four sides thereof were the twelve tribes of Israel encamped, each under his own standard; presenting a glorious spectacle of order and beauty and strength. The offerings of the princes had been accepted; for each two of them a covered wagon and a pair of goodly oxen, which by the Divine command were given to the Levites; and when the anointing of the altar took place, a multitude of costly gifts had been accepted, consisting of gold and silver vessels for the service of the sanctuary; of fine flour, and oil, and incense, and beasts for sacrifice, until the wealth of Pharaoh’s impoverished bondsmen became a marvel even unto themselves, brought together in so many costly forms before them. The holy and mysterious rights allotted to Aaron and his sons had been duly performed; and above the framework of the tabernacle rested the bright cloud of glory, the unerring guide of Israel’s way. In all and each of these transactions young Jabin took an interest so vivid, that what he contemplated by day revisited his eyes even in sleep, and kept him in perpetual communion with high and holy thoughts; but the aspiration of his soul ever was to see the cloud gather up its spiral volumes, and move majestically onward. He knew the word of promise spoken to Abraham; he dwelt on the dying words of Joseph, whose embalmed body was surrounded by a chosen band, entrusted with that precious charge; and Jabin felt that the wilderness was not Israel’s rest, howsoever honoured with daily proofs that the Divine Presence was there, feeding, refreshing, sustaining, guiding that vast multitude. He had seen the slaughter of rebellious sinners; he heard too often the outbreaks of murmuring discontent; he felt that the Eternal was not requited according to the glorious things that He had done for His people, and an undefined longing, quickened by an equally undefined apprehension of evil, kept his

spirit ever on the wing towards the promised land.

On this evening, Jabin felt his soul peculiarly refreshed and roused; for the commemoration of that miraculous deliverance was to him a solid earnest of mercies yet to come. Looking back on Egypt, he thereby looked forward to Canaan, as though the strip of country to be apportioned to himself was already under the cultivation of his own hand; as though his own vine already mantled the door of some peaceful dwelling, and his own fig-tree already spread its grateful shade above his head. As night closed in—a joyous night it was to the many thousands of Israel!—the tent of the testimony seemed wrapped in living fire, so brightly glowed the kindling cloud above it; and Jabin thought, while gazing on its glorious folds, and listening to the songs of praise that now and again would burst from the surrounding tents, filling the air with melody,

how bright in surpassing splendour must be the highest heaven where the Eternal dwells—how ravishing the songs of those angelic hosts which evermore surround the throne of God. A foreboding of some coming sorrow was upon his mind; but it was swallowed up in hopes that earth could not bound, hopes fed upon the sweet assurance that the Lord, who had again and again renewed and multiplied the ties that bound His people to Him, would never forsake the lowliest there, whose heart was bent to walk the way of His commandments. Rest, Jabin, on that sure stay of thy Creator's boundless love: thou hast His gracious word, "I will never leave thee nor forsake thee."*

* In compliance with the wish of many who appreciate these beautiful sketches, they will be published separately, in a cheap and convenient form, and the profits arising from the sale will, by desire of the author, be devoted to the education of the Jewish poor.

P o e t r y .

THE JEWISH PILGRIM AT JERUSALEM.

ARE these the ancient holy hills
 Where angels walked of old?
 Is this the land our story fills
 With glory not yet cold?
 For I have passed by many a shrine,
 O'er many a land and sea,
 But still, oh! promised Palestine,
 My dreams have been of thee.

I see thy mountain cedars green,
 Thy valleys fresh and fair,
 With summers bright as they have been
 When Israel's home was there:
 Though o'er thee sword and time have pass'd,
 And Cross and Crescent shone,
 And heavily the chain hath press'd,
 Yet thou art still our own!

Thine are the wandering race that go
 Unbless'd through every land,
 Whose blood has stained the polar snow,
 And quench'd the desert sand ;
 And thine the homeless hearts that turn
 From all earth's shrines to thee,
 With their lone faith for ages borne
 In sleepless memory.

For thrones are fallen and nations gone,
 Before the march of time,
 And where the ocean rolled alone,
 Are forests in their prime,
 Since Gentile ploughshares marr'd the brow
 Of Zion's holy hill—
 Where are the Roman eagles now !
 Yet Judah wanders still.

And hath she wandered thus in vain
 A pilgrim of the past ?
 No ! long deferred her hope hath been,
 But it shall come at last ;
 For in her wastes a voice I hear,
 As from some prophet's urn,
 It bids the nations build not there,
 For Jacob shall return.

Oh ! lost and loved Jerusalem !
 Thy pilgrim may not stay,
 To see the glad earth's harvest-home,
 In thy redeeming day ;
 But now resigned in faith and trust,
 I seek a nameless tomb ;—
 At least beneath thy hallowed dust
 O give the wanderer room !—*Athenæum*.

JEWISH CALENDAR FOR NOVEMBER.

Day of Sol- ar month.	Day of the week.	Sabbath commences	OCCURRENCES.
Nov. 2	Sabbath,	4½	וּרְאָה
9	"	4½	חַג־שִׁבּוּת
12	Tuesday,		Roshodesh Kislev
16	Sabbath,	4½	חֻלַּת יִצְחָק
23	"	4	וּרְצָא
30	"	4	וּרְשָׁלַיִם

BOOKS RECEIVED.

The Prophecy upon the Mount.

By the Rev. Alexander Dallas, Rector of Wonston, Hants.—Nisbet & Co., London. 1843.

The Second Advent, The Judgment, and The Kingdom of Christ. Lectures during Lent, 1843, by twelve Clergymen of the Church of England; with Preface by the Rev. E. Bickersteth. 2d Edition.—Nisbet & Co. London. 1844.

The Past History and Future Destiny of Israel, as unfolded in the eighth and succeeding chapters of Daniel. By the late Robert Wodrow, Esq. With a preliminary Essay, by the Rev. John G. Lorimer, Glasgow.—

Blackie & Son: Glasgow, Edinburgh, and London. 1844.

Books and Tracts from the London Society for promoting Christianity among the Jews.

MISSIONARY INTELLIGENCE.

AMERICAN SOCIETY.

NEW YORK CITY MISSION.

EXTRACTS FROM MR. J. FORRESTER'S JOURNAL.

June 10th—This morning I called at No. —, — street, where a German Jew resides. I found him disposed to converse. I asked for his German bible, and requested him to read for me the 26th verse of the 1st chapter of Genesis, and then give me his views on these words, "Let us make man in our image, &c." I then asked him to read the 15th verse of the 3d ch. of Genesis, where it speaks of the seed of the woman and the seed of the serpent, after which he read the 22d verse of the aforesaid chapter, where God says, "The man is become like one of us." I then asked him most seriously to explain to me these three passages. After many words he at length frankly said, "These words are too deep for me. I do not understand them." *Agent*;—"Do you believe, from what you have seen and heard of me, that I would lead you into an

error?" *Jew*;—"No; but you may be in an error as well as other men. Behold the hundreds that differ from you in faith; of the Christian religion there are Methodists, Baptists, Quakers, Episcopalians, Presbyterians, Dutch Reformed, Lutherans, &c., &c.—now who is right among you?" *Agent*;—"None are right but those who are born of the Spirit of God, who rely on the Messiah's righteousness—that Messiah who was to be cut off, but not for himself, spoken of in the 9th chapter of Daniel;—please to examine for yourself." *Jew*;—"God gave the law by Moses, and if we obey that law God will save us, and grant salvation." *Agent*;—"Jews and Gentiles have all broken God's holy law, and the curse of that holy law rests upon us, and upon all who obey not that law, therefore we are all, Jews and Christians and heathens, under the curse. Now the awfully important question is, Who shall deliver us from the curse of this holy law?" *Jew*;—"We must pray to God to for-

give." *Agent*;—"But God has said, The soul that hath sinned shall die." *Jew*;—"I know of no other way to obtain pardon but to pray to God; for none can forgive sin but God." *Agent*;—"We agree; but God according to His holy justice cannot forgive without satisfaction." *Jew*;—"I cannot tell." *A.*;—"Everlasting thanks be to God, that by the teaching of His Holy Spirit, I can tell. And now look and study the 53d ch. of Isaiah, and you will there see who bore the sins of His believing people, viz. the Messiah, Jesus Christ." Our conversation continued long on this all-important subject. The one half I cannot remember; but this I do remember, that he could give me no satisfactory answer to the three portions of Scripture which I asked him to explain.

June 12th.—My first call was at No. —, — street, where a wealthy family of German Jews resides; but I cannot get an interview with them. The servant comes to the door and receives a tract, and this is all that I can do at this No.

My next call was at No. —, — street, where I have more than once found several Jews. This morning there were only two. I began with them by quoting several passages from Isaiah, and other prophets. I appealed to the German bible. Of course, it was taken from the shelf, and read, and I was found right. The 53d ch. of Isaiah was then read, and I put the question to them, whom does the prophet mean in that chapter? Silence prevailed for a short space. At length the youngest of them said, "The prophet means Christ." The other Jew said, "No—no; he means some one else." I then said, "Who else? Who else? Do tell me who else." He then said,

"I cannot tell." I then explained to them in the best way I could. The one said I was right, the other said I was wrong. I recommended the reading of the Old and New Testaments to them, and left them to converse together.

July 22d.—At No. —, — street, I visited and conversed with four families of German Jews; in one of the rooms I found a kind prudent man, who invited me to sit down and rest myself, saying, "You are an old man, and you appear faint and weary." I politely gave him thanks. This man had never seen me before, but his wife, to whom he was married ten days ago, had seen me in Houston street about a year ago, and said to her husband in the German language, "*Dese zyn de tractatow man,*" *This is the tract man.* I had an English Bible with me, and I showed him a number of passages from the Prophets, and earnestly requested him to instruct me, and lead me in the true meaning, if he could. He took the Bible into his own hand, and read then one passage, and then another, and appeared confounded, looked at me, and then at his young wife, and then began and said; "My good Sir, it is not an easy thing to explain the word of God." *Agent*;—"I am happy to hear you say so; we all, both Jews and Gentiles, must be taught of God's Spirit, before we can understand it; now it is our incumbent duty to pray to God for the gift of his holy Spirit, and we are encouraged to ask; for he has invited us to ask, to seek, and to knock, and promised that, if we would do so in a right spirit, we should find." *Jew*;—"Your advice is good, but how can I believe, as Christians do, that Jesus Christ is God? I cannot

believe that there are two Gods." *Agent*;—"My friend, no true Christian believes that there are two Gods, nor three Gods, but in one only true and eternal God, consisting of Father, Son, and Holy Ghost." *Jew*;—"There you have three names." *Agent*;—"And you Jews have at least two names." *Jew*;—"No; only one name." *Agent*;—"You acknowledge the Father of all, and the Holy Spirit; how many is that?" *Jew*;—"These two are one." *Agent*;—"We Christians say on the same ground, that the Father, Son, and Holy Ghost are one; and we prove that the Son is called God, and the everlasting Father in the 9th of Isaiah, and 6th verse; read for yourself." The Jew took my Bible, and read, and looked confounded, as if he had never seen it before: he tried to turn the conversation into another channel, but I said, "Stop, my good friend, and let us settle this about the Son being called God, before we talk on any other subject." *Jew*;—"Well, we who are not Rabbies do not pretend to understand the Prophets; but I will inquire, and when you call again, I will let you know what I think of that 6th verse." *Agent*;—"I live at No. 202 Bleeckerstreet; call on me about 4 o'clock in the afternoon, and take tea with me, when you can; I will be happy to see you, and be more happy to hear you explain that 6th verse, according to the true meaning of the Spirit of God, that recorded it by the mouth of the true Prophet of God." *Jew*;—"I thank you, sir, for your kind invitation. I will call on you, and discuss this subject in a friendly manner. You have not yet convinced me, that Jesus of Nazareth is the true Messiah." *Agent*;—

"We true Christians do not believe that we can convert Jews, or Gentiles, to the knowledge of the truth. But we believe that the Spirit of God can make men wise unto salvation, and convert them when God's appointed time has arrived. True Christians have no faith in chance work, as it is called by some." I wish I could remember half the conversation that passed between us; if I could, I would record it.

July 23d.—I made many inquiries this morning in various streets, before I could find the residence of Jews who were strangers to me. I was finally directed by a grocer to No. —, — street, where I had been once before, and I expected to find Jews who knew me, but I was disappointed. I found at this No. two families, but they were strangers, and shy to me. They told me, that my friends, the Jews, who formerly resided there, had moved away, they knew not where. I tried to be friendly with both families, but one of them would have nothing to do with me. They at first even refused a tract, but I spoke kind words to them, and told them that it was a Hebrew tract. The word Hebrew seemed to draw their attention, and the mother of the family then said;—"If it is Hebrew, then leave it, leave it." The other family at this No. asked me to sit down, and rest myself with them; I spent some time in my usual conversation, but they appeared to think me a strange kind of a being. It was evident to me, that they were not accustomed to hear such talk. One of them looked over my tracts, and made choice of one printed in Hebrew letters. I then stood up, and wished them the blessing of the God of Abraham, and then one

of them said, "Are you a Jew?" I replied, "I am a Christian, but I am a sincere friend to all the Jews. All good Christians love the Jews, and pray for them, and for their return to the land of their forefathers, and that they be no more scattered up and down the face of the earth."

My next call was at No. —, — street, where I had a short conversation with a friendly Jew. He told me, that he expected the Messiah would soon make his appearance on earth, and unite all men in one sentiment about religion. At No. —, — street, I spent some time in a small Dry Good store, with two polite Jewish ladies. They read my tracts, and each made choice of one, and thanked me for it. When I was about to take my leave, one of them said, "Sir, you would do me a favour, if you would make me a present of a German Bible. I will read it, and preserve it." I replied, "Will you read in the New Testament as well as in the Old, if I should present one to you?" She replied, "I will—I will." After leaving these two ladies, I was directed to No. —, — street, where I was long detained in visiting and conversing with eight families of German and Polish Jews. It is impossible for me to remember the one-tenth of what passed between us; but this I can say, that they all received me kindly. With three of the men, I had a long conversation. One of the three called at my house about three weeks ago, and conversed with me some time, and earnestly entreated me to give him a German Bible, which I did. To-day he brought it to me in the presence of a number of Jews and Jewesses, and said, "You see what a beau-

tiful Bible that — man has given me in a present; my wife reads in it all the time. I thank him for it, it is a good book; I would not take any money for it." Another of the men present said, "You are no Jew; now I would like to know your reason for going about from house to house among the Jews, and giving them tracts and bibles, and talking about the Prophets and the Messiah." I replied, "Sir, I have several reasons for so doing: one is to fulfil the law of God, 'Thou shalt love thy neighbor as thyself.' Another is, that the whole world is indebted to the Jews for the Old and New Testament. The Bible—the Bible, my friend,—what a wretched, miserable world this would be, if we had no Bibles; one Bible is worth all the other books in the world: is it not?" He replied, "Yes, Sir, it is, it is; and I commend you for what you are doing." I then said to him that I would be happy to see him at my house in the afternoon of any day, Sundays excepted. He replied, "I have long wished for an English Bible, that I might compare it with the German." I replied, "I have one with me, and if you will promise to read it through, I will present it to you." He then took it and gave me thanks for it. I then took an affectionate leave of them all, and was invited to call again.

July 24th.—My first call this morning was at No. —, — street, where a well educated Jew resides. He had promised to explain several passages of the Prophets to me. I had no sooner entered his store, than he said, "Please to sit down." He then went into the back room, and brought two Bibles; an English one he put into my hand, and kept a German one in his

own. I then said, "Please to read the 14th verse of the 7th chapter of Isaiah." He read, and began to give his opinion, and continued talking for a long time; and when he had got done, I could not make the least sense of it. I then said, "Do you not plainly see, that a Virgin shall conceive, and bear a Son, and shall call his name Immanuel. Now that Son is God with us, is none other than Jesus Christ. 'His goings forth have been from of old, from everlasting:' see Micah, ch. 5, verse 2. Moses speaks of the same person in the 15th verse of the 18th ch. of Deut. I then said, "Please to turn over, and read." He did so. I then said, "Whom does Moses mean in that verse?" Alas, alas; he could give no answer. I called him to read many passages, but he only uttered nonsense. I promised to call on him some other day, if I am spared; and we parted in good fellowship.

It is difficult now for me to find Jews that I have not seen before, and yet there must be many in this city that have not seen my face. I have made many inquiries this day for Jews. As I walked in — street, a fine looking, well dressed young man, about the age of twenty-four, met me. I eyed him, and from his looks, I believed that he was a son of Abraham. I addressed him politely, and he returned the compliment; after which the following conversation took place. *Agent*;—"My good friend, are you a son of Abraham?" *Jew*;—"I am." *Agent*;—"Do you read tracts when they are put into your hands, without money and without price?" *Jew*;—"I have seen very few in this country to read!" *Agent*;—"Will you accept of one?" *Jew*;—"Yes,

sir." *Agent*;—"There is my name and No.; please to preserve it, and call when convenient, in the afternoon, any day except Sundays, and see me." *Jew*;—"It will afford me pleasure to do so." *Agent*;—"May the God of Abraham, Isaac and Jacob be with you, for the sake of the Angel of the Covenant." *Jew*;—"The same to you."

THE LONDON SOCIETY.

JERUSALEM.

LETTER FROM THE REV. F. C. EWALD.

In his last communication Mr. Ewald reports concerning his proceedings during the month of May:—

Feast in Honour of Simon the Just.

There was great rejoicing on the 7th of May among the Jews, quite a national feast, in honour of Simon the Just, whose tomb is outside the Damascus gate, about half a mile from the town. In the vicinity of the tomb the Jews had collected in large numbers, and after the oration was over, they scattered themselves in groups over the adjacent fields, under the shadow of olive-trees, where they spent the day in singing the praises of their ancestors, whilst the women were accompanying the songs with the tabret and the clapping of hands. I went to see this truly picturesque sight. I should suppose that there were not less than two thousand Jews present. I went about from one green tree to another, seeking for an opportunity to direct the minds of some from the tombs of the dead to the living God; and I must say, that, with one single exception, I was everywhere very kindly received; and I thank Him who ordereth all things that I was thus permitted to proclaim the

glad tidings of salvation.

It was here that I met a family of the house of Israel who had listened to the truth and appeared convinced, but at times again showed much indecision, though they were suspected by their brethren as being inclined towards Christianity, and have many a time been evil spoken of on that account. The head of the family now said to me, "You see I am obliged to pitch my tent without the camp of Israel, (they were a short distance from the rest of the Jews,) for if I go near them they seek occasion to quarrel with me." I exhorted him to pray to the Lord for Divine guidance, admonished him not to strive against the Spirit, (for I know he is inwardly convinced,) encouraged him to cast himself entirely upon the Lord, who would certainly make everything straight before him, if he only would give honor to God and openly acknowledge the truth.

Influx of Jews to the Holy Land.

The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Jaffa has been selected by them for the establishment of a Jeshiba, and several rabbies have been appointed for that purpose. Many new comers have settled at Jaffa and other places along the coast.

LETTER FROM DR. MACGOWAN.

In his letter of June 3, Dr. Macgowan thus reports his—

Return to Jerusalem.—After a delightful journey of twenty days, through the most interesting parts of Lebanon and Palestine, behold me once more in Jerusalem! The sight of its stately and venerable walls, after so long an absence, was truly welcome to me; I have long regarded it as my only earthly home, in which the remaining days of my pilgrimage are to be accomplished. Never had I so powerfully felt how

far, how very far, Jerusalem surpasses all other places in the interest it inspires. In my late tour I had beheld the most magnificent cities and the most beautiful scenery of Syria, the sumptuous bazaars and gorgeous palaces of Damascus, the colossal ruins of Baalbec, the snowy summits, the romantic valleys, and mountain streams of Lebanon; but all these faded away like the visions of a dream, before the awful and eternal realities of Jerusalem. The stupendous scenes of its past history, and the yet mightier events of its future destinies, whose portentous shadows seem, even now, to darken the horizon, stamp it with a character of mysterious and superhuman grandeur. The thought that my lot was henceforth inseparably connected with the Holy City, and that an important sphere of duty was entrusted to me within its walls, conveyed a sense of privilege and responsibility that was almost overpowering. As I passed through the streets I was recognised by some of my Hebrew friends and patients, who eagerly approached and welcomed my return.

I had scarcely been an hour in my house before I received a visit from the Rev. Mr. Lanneau, of the American Mission, accompanied by Dr. Keith, to request my attendance on his child, who was dangerously ill. I found it, indeed, alarmingly ill with the infant cholera. I am happy to say that with God's blessing, its life was preserved, and that it is now convalescent. I was grieved to find our poor afflicted friend, Mr. Ewald, in a most depressed state of mind. His health is tolerably good, but he seems incapable of bearing up under the weight of his bereavement. It would be impossible to convey to one, not conversant with the difficulties of domestic life in Jerusalem, an adequate idea of the peculiarly harassing nature of our poor friend's situation.

HOLLAND.

LETTER FROM THE REV. C. W.
H. PAULI.

THE large number of Jews who reside in the kingdom of Holland having induced the Committee to endeavour to establish a permanent Mission in that country, they have appointed the Rev. C. W. H. Pauli to Amsterdam as his future station.

We extract the following from his letter, dated Amsterdam, July 9:—

Visit to Rotterdam.—I went last Saturday, 29th ult., after having had an audience with the king, to Rotterdam, and did duty twice at Mr. Mark's Church. I have been credibly informed, by a believing Jew, that several Jews were present. On Monday I went among the Jews, and found a door wide and effectual opened for the Gospel. There are 400 Jewish families residing at Rotterdam; some of these are searching and inquiring after the way of salvation. A vast number of Jews have thrown off the heavy and iron yoke of Rabbiniſm; they are ready to enter into conversations on the truth as it is in Christ. I went into the house of Rabbi E.; the room soon filled with attentive Jews; a Bible was lying on the table, I opened it, and proved to them from the Prophets and the Psalms, that Jesus of Nazareth was the Messiah. The rabbi himself, I am sorry to say, is a thorough Infidel; he has often heard the Gospel, and he recollected Mr Reichardt well. To my amusement, he added, "I know, also, that Arch-Meshummed Pauli, (he either did not recognise me, or had never seen me.) Oh! I wish I could meet with him once, I would silence him." "Well, Pauli stands before you; I am the Arch—not meshummed, but—sinner, saved through Him who was wounded on account of my transgressions, bruised for my iniquities, and through whose stripes I am healed. You do not believe Moses and the Prophets; I do.

I am a Jew; you are not, &c., &c." "Well," he replied, "since I last saw you, you have altered very much. I must tell you that I am so far on your side, that I would do anything in my power to pull down Rabbiniſm, this system of abomination. Pray, let me have that excellent book, the 'Old Paths,' and as many Pentateuchs and Bibles as you can spare, and I will sell them among my brethren; for the Scriptures only will open the eyes of the people and emancipate them." I promised to let him have the "Old Paths," and Pentateuchs, and Bibles, in the course of a few days. I again resumed the preaching of Christ to my hearers, and exhorted them to repent and believe the Gospel. I was obliged to promise them that I would visit Rotterdam again soon.

State of the Jews at Amsterdam.

The 30,000 German, and the 5,000 Portuguese Jews in this great city, are, as it regards their spiritual state, in a most deplorable condition. Here, as perhaps nowhere else, we see the effects of Rabbiniſm—the Jewish Popery; which tyrannically keeps men in darkness, and in the shadow of death, far from light, from God and his blessed Christ. By far the largest mass of them are the most ignorant people imaginable.

There are but a few schools for the poor, and these are conducted according to Rabbinical laws of education. The Portuguese schools are somewhat better, inasmuch as the youths are trained up with a view of becoming useful artisans. The majority of the Portuguese poor Jews are thus saved the degradation of earning their livelihood by cleaning the shoes of the passengers, buying and selling wares in the street, &c., but gain their living by rational and useful pursuits. But both they and the German Jews are far from the kingdom of God, and, on the whole, exceedingly hostile to the doctrines of the cross. The mass of them are so very bigoted, that they will not even listen to the truth. The chief reason is, that the rabbies exercise

the most tyrannical sway over their minds. Neither the Portuguese or the German Synagogue has a chief rabbi, but both synagogues are governed by *דיין דיין* judges. The German Jews are as ignorant of Moses and the Prophets, as their brethren, the Portuguese Jews. The awful threatening denounced by the Prophet Isaiah (xxix. 9-14,) has been literally fulfilled, both upon these blind leaders and their blind flocks.

Circulation of the Scriptures.

The rabbies having heard of my arrival here, have prohibited their brethren in the Synagogue from accepting any tract or book from me. Thus it is still the same here as it was when our Saviour walked upon the earth; for they neither go into the kingdom of God themselves, nor suffer them that are entering to go in. But in spite of this prohibition I had above a hundred applications for the Word of God, and have already sold copies to the amount of 48 florins. This little seed may wonderfully rise one day, and bear fruit to the glory and praise of our King Emanuel.

Ignorance, Rabbinism, and Infidelity.

To go into some of the streets of the Jewish quarter, and see the amazing throngs of poor Jews and Jewesses, numbers of them dressed in rags and covered with filth; to hear their yelling, their vociferous clamor, their awful language; to see this unmoving mass of thousands and thousands, hardly any of them knowing their right hand from their left; to see, I say, such a mass upon the brink of eternity, the heart is ready to burst with grief for the captive daughter of Zion, the virgin daughter of Jerusalem, thus covered with dimness of darkness, a wretched captive. Were their captivity here a bodily captivity, one could then feel compassion unmingled with melancholy; but when beholding a captivity in the dark, gloomy, and death-like shades

of the grossest ignorance of God and of his blessed Word, of that Word of which their ancestors were once the stewards and ambassadors to the nations of the earth, beseeching them to be reconciled unto God in Christ Jesus—beholding such a state of misery, one cannot feel mere compassion, without feeling his inmost soul overwhelmed with a deep melancholy, feeling something like that which the prophet of old must have felt, when he was led in a vision into the valley of dry bones, and the Lord asked him, "Son of man, can these dry bones live?" "O Lord, thou knowest!" nothing but a steadfast reliance on the promises of God given to the fathers, can keep us from despairing of their ever returning to the Lord their God, and seeking David their king.

The Portuguese Jews, some of whom are exceedingly rich, have the finest synagogue in the world. It is a noble building, often described by travellers; but when entering this noble edifice, one is struck with the dirty state of it, very little to their credit. The great German synagogue is somewhat cleaner. Besides these two great synagogues there are several small ones. But all, small and great, have a very gloomy appearance, indicating the spiritual darkness that covers this most unhappy nation. It is a remarkable fact, that all the learning for which the Jews at Amsterdam were in ancient times distinguished, has entirely departed from them. Amsterdam was once the most renowned place for the printing of Hebrew Bibles and Rabbinic literature, but now, nothing but badly printed Jewish Prayer-books proceed from their press. There are no more Athiases, who so well earned the golden chain from the States-General for printing the Hebrew Bible.

Notwithstanding the miserable state of the Jews here in general, there are a few who feel this their unhappy condition, caused by the wretched Rabbinic system which robbed us of the land of our forefathers; and these few are seeking,

they know not what, to fill up the emptiness of their heart. The most part of these are Germans. May the Lord direct them into the way that leads to the stores of grace and mercy in Christ Jesus!

It is a curious fact that Rabbinism, like Popery, will produce the most wretched infidelity, and indifference; thus I found a good many Jews married to Christian women, living altogether, both man, wife, and children, without any religion at all.

There are, as you may expect, but very few proselytes here: two come frequently to my house; one I instructed at Berlin, and he is walking worthy of his vocation in Christ Jesus; the other, a native of Dort, is a very interesting clever young man; and I trust he is adorning the doctrine of godliness with a holy life and conversation.

Dreary indeed is the prospect for my mission at present; and as it is so, we have the more need to watch, to pray, and to labour, as if all were depending on our own arm of flesh, whereas it will be of God's grace when light shall break into this density of darkness. O may the friends of the Society be discouraged in nothing, but continue in prayer and supplication that salvation may come to Zion!

FREE CHURCH OF SCOTLAND.

JEWS AT PESTH.

Another very interesting instance of grace we have to record in a young married woman of respectable connections. She was brought into contact with the truth through the instrumentality of some of the young converts, with whose love and zeal for Christ she was much struck. She was afterwards received under regular instruction by my dear brother, Mr. Wingate. He has been blessed to see, step by step, the progress of a spiritual work in her heart, from the first germ to the bursting of

the bud and the formation of the fruit. Humility, faith, love, and tenderness of spirit seem all in active exercise. The husband, who is a merchant, has been mostly on journeys since she began to receive instruction. She had cause to dread opposition from him on his return. She, therefore, continued much in prayer, that the Lord would incline his heart to favor his truth. She induced others also to join her in this holy work.

He arrived. She informed him of the change which had taken place in her views. To her astonishment he received it all in the spirit of Gamaliel: "If this council or this work be of God, it cannot be overthrown," and promised to examine for himself if these things were so. Accordingly he commenced immediately the study of the New Testament. He had several interviews with us during his last visit to Pesth. He is now again upon a journey, but carries with him the New Testament, a copy of the Heidelberg Catechism, and Bogue's Evidences, which he is daily studying with prayer for divine teaching. When he meets with difficulties, he notes them down and communicates them in writing to Mr. Hantsch.

An extract of a letter, which the latter lately received from him, will show you that the Lord is hearing prayer in his behalf, and giving success to his inquiries. "Now at length, I have a quiet hour, in which I can lay aside the cares of this thorny life, and open up to you the state of my soul. It is a wretched and painful state. The more I read the Holy Scriptures, the more I perceive how wretched I am, and how unable to accomplish what the Divine teacher demands of me, and how sunk I am in a mire of sins, which almost meet together over my head. Certainly I see also hope before me, but at a great distance. I see the way of salvation before my eyes, but I cannot find the entrance. Deliverance, forgiveness are offered me; and it appears as if I had but to stretch forth the hand in order to re-

ceive; but my hands are as if they were bound, as if they were benumbed, I cannot move them."—*Rev. Mr. Smith.*

JEWS AT JASSY.

Extract of a Letter from the Rev. Daniel Edward to Rev. Dr. Candlish, dated Jassy, July 24, 1844.

My Dear Sir—You will be glad, to hear anything like a cheerful or hopeful note from this forlorn spot. At present, all is looking as if the day were about to break, and the shadows to flee away. A trumpet has been blown in the city, which has shaken many strongholds. Many heads have been filled with thought, and many hearts with musing, and some, to our knowledge, deeply, and, as we hope, lastingly and savingly affected by the incidents which have recently taken place. About a fortnight ago, I baptised the fifth individual of Israel's race who, out of this place has been brought to the faith of Abraham. The consequences were even greater than I had anticipated. It was our colporteur. He should have come forward along with —, but his wife so wrought up his fears, that Satan gained a temporary advantage, and although professing that his sentiments were unaltered, he declined coming forward with his testimony for Jesus. He was guilty of the heinous sin of turning back in the day of the Lord's battle. But the Lord was merciful to him as to Lot while lingering in Sodom, and finding no rest day nor night, he took the resolution of leaving the country and travelling on foot to England, where he might find opportunity of professing the gospel without danger. Having come to communicate his intention to me, I represented to him that if he did not comply with the light which was given him, God might possibly withhold his grace in future; that God was not bound to places, and possibly he might be like Gideon's fleece—left dry even if he were in a place where the dew of heaven was plenteous around him. After this he became quite resolute

to be baptised here. I have often told you how well known he has been as a strict, and, as they say, pious Jew, and how influential we expected his example would be on others; but it far exceeded my expectation. I gave him an asylum in our house for two or three days previous to baptism, that he might have leisure, free from disturbance, to prepare his mind for the solemn occasion. Many Jews came and reasoned with him; others went to his house, and with curses and imprecations put his wife in such a state of agitation, that a neighbour came up and told him he did not think she could recover. One of the chief Jews sent his servant to inquire of Isaac himself, whether the report he had heard was true. Great numbers were present at the baptism. After the sermon, as Isaac left his place to come forward to the ceremony, a poor old Jew was observed tearing his hair, and exclaiming, "Wo, wo!" Another, in a fierce spirit, imprecated one of their worst curses. Before baptism, he read, in a voice hoarse with the agitation of conflicting emotions, a paper composed wholly by himself, declaring the grounds of his conversion; with which the Protestant pastor who was present was greatly pleased, and which a Jew, who was long before baptised in the Greek Church, requested a copy of, to print and circulate. The greater part of the Jews remained for several hours after the sermon. Each of our converts had an opportunity of declaring to his former friends what had moved him; and I had, myself, a lengthened audience while explaining more fully the truth as it is in Jesus. Before parting, many shook hands. This evening was one of great congratulation; for I caught a glimpse, although in the distance, and it may be over many impediments, of the fields whitening to the harvest. What wonders were before my eyes! It was the answer which almost every Jew gave to us, when we first came, that if we trusted to conviction alone, we would not, in ten years, find an individual

to our purpose in Jassy. "We might go to other places, but we would accomplish nothing in Jassy." Our colporteur himself, two years ago, said, "A baptism could not take place in Jassy." Can we but hope that the same Divine power which has broken through such difficulties, to make a beginning, will carry forward the work upon the foundation which has been laid? The same prospects have since then been receiving confirmation. The wife of the colporteur has consented to reside with him, and receive instruction. She says, since she caused his faltering away, he has never ceased, night or day, to *riddle* her head with discourses about Christianity. Another respectable Jew seems to have come to a sincere faith, and waits only till he can send for his wife and children to come forward. After baptism he would not be able to get his children in his power. Several others have come requesting instruction. In more instances than one, Jews have come to the converts, and adjured them by all that is holy, to tell them sincerely whether Christianity is the truth. One of them had, a few days ago, an audience of about thirty Jews. This is the Lord's doings, and it is truly marvellous in our eyes. It would be tedious if I should rehearse all the interesting circumstances which have occurred in the last period. When my dear brother, Mr. Philipp, and myself, take a full view of the circumstances as they were and are—the desolate prospect so short time ago, and the unexpected quarter from which the first move-

ment came, we can only exclaim to each other, "Wonderful!" "The Lord hath done great things for us;" and others who have been in the habit of visiting us, although they do not ascribe it to the Lord, are seized with no less wonder, and say, "Great things have been done."

THE IRISH PRESBYTERIAN CHURCH.

We find the following item in the report of the proceedings of the General Assembly in July;—

JEWISH MISSION.

The Moderator then called on the Rev. David Hamilton to read the second annual report of the Assembly's Jewish Mission, of which he is the Secretary. This document which was of considerable length, and occupied nearly an hour in reading, contained a review of the missionaries' proceedings for the past year. The Secretary then stated the financial affairs of the mission as follows; Last year £764 was contributed by 196 congregations,—this year £.1164. 4s. 11d. was subscribed by 295 congregations. This increase of prosperity was most cheering. The Secretary concluded by stating, that a third missionary was required, and that there was no doubt but that there would be no difficulty in procuring a person both qualified and willing to attach himself to the mission.

ERRATA.

Through an oversight of the printer, the following errors, corrected in the proof, were retained in our last number:—

P. 88; for "We cannot afford," read, "We can afford,"

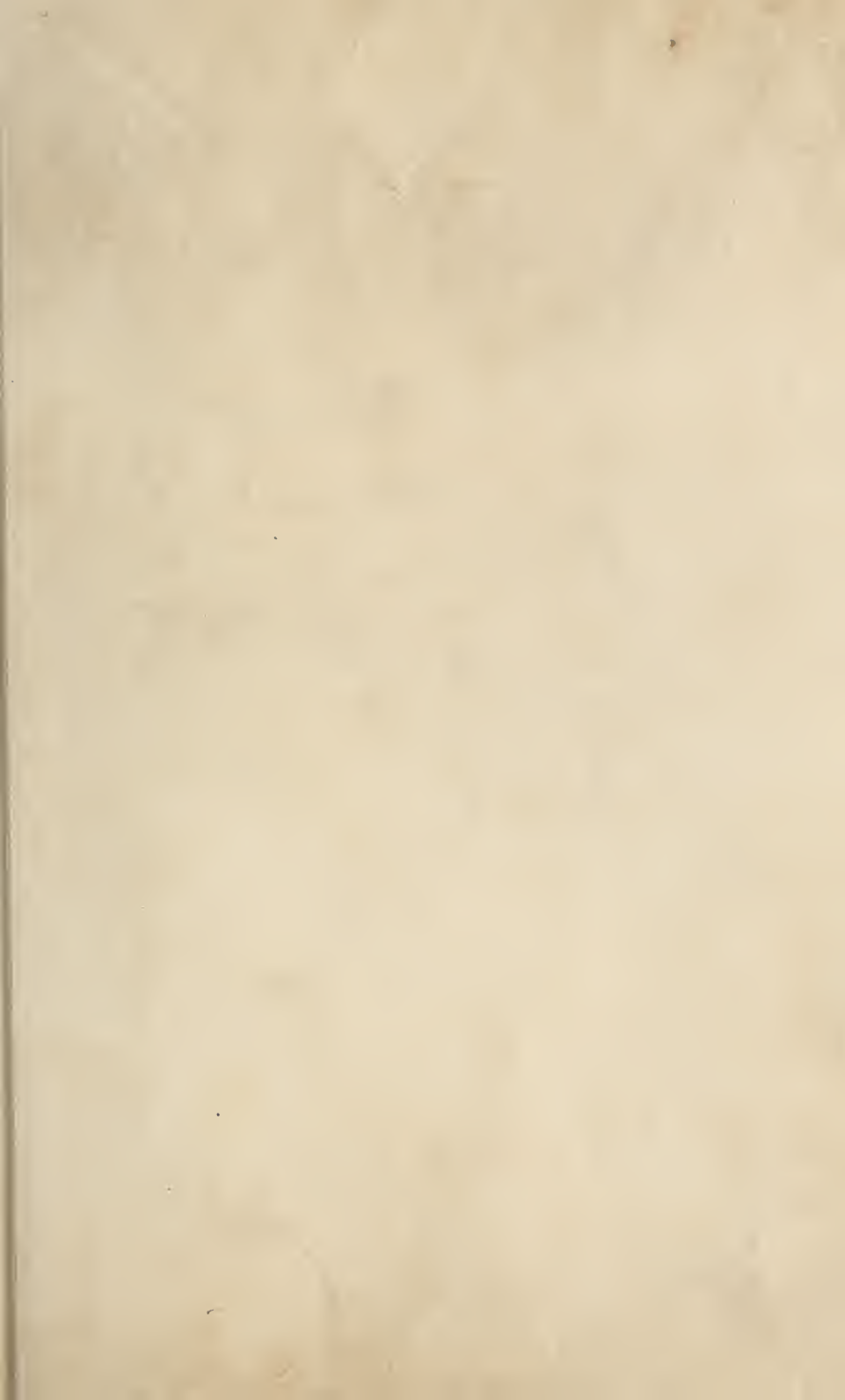
P. 89; for "15,000," read "150,000."

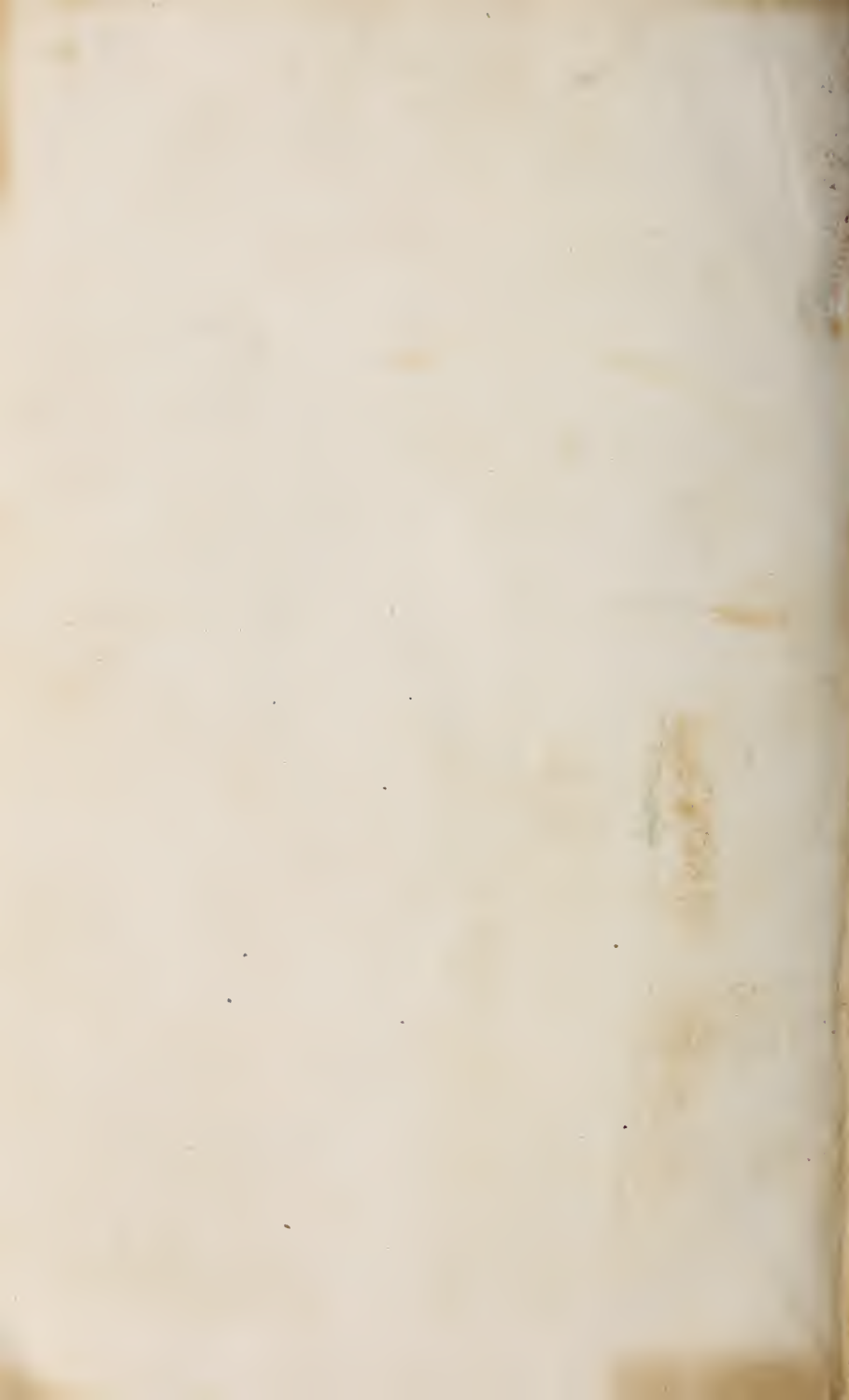
" for "Midia," read "Media."

" for "Subscribers," read "Publishers."

AGENTS FOR THE JEWISH CHRONICLE.

A list of these is given on the last page of the cover.

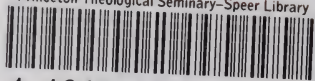






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